

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



BRAZIL: THE LARGEST NEGRO NATION

Charles A. Gauld

•

JACQUES MARITAIN ON HUMAN EQUALITY

•

RACIAL BARS TO DEFENSE JOBS

Frank L. Hayes

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Theophilus Lewis

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April, 1941

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INTERRACIAL REVIEW

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.

- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world."
— Jacques Maritain

- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro are superior or inferior, one to the other."
— Rev. John M. Cooper

- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.

- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism."
— Carlton J. H. Hayes

- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical Body of Christ and the common expression of this unity in the Church's liturgy.

- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.

- "We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons."
— Rev. Francis J. Gilligan, S.T.D.

- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

April - 1941

Vol. XIV

No. 4

Editorials

A CHALLENGE TO THE PRESS . .	51
MARITAIN ON EQUALITY	52
INTERRACIALISM IN THE SCHOOLS	52
XAVERITES IN JOURNALISM . . .	53

Articles

RACIAL BARS TO DEFENSE JOBS	
By Frank L. Hayes	54
JACQUES MARITAIN ON HUMAN EQUALITY	57
BRAZIL: THE LARGEST NEGRO NATION	
By Charles A. Gauld	59

Features

THE INTERRACIAL FIELD	50
THIS MONTH AND NEXT	50
XAVIER UNIVERSITY NOTES . . .	53
THE RIGHT TO WORK	61
PLAYS AND A POINT OF VIEW . .	62
AS YOUTH SEES IT	63
FROM HERE AND THERE	
DURING THE MONTH	64
BOOKS	64

INTERRACIAL REVIEW

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.....	13,000,000
Estimated Number of Protestant Negroes ..	5,000,000
Estimated Number of Catholic Negroes.....	300,000
Estimated Number Unchurched.....	7,750,000
Number of Negroes Attending Colleges.....	23,038

Number of Catholic Negro Churches.....	282
Number of Catholic Negro Schools.....	263
Negro Enrollment in Catholic Schools.....	50,000
Priests Engaged in Colored Missions	450
Sisters Engaged in Colored Missions.....	1,600

Negroes in New York City.....	327,726
Negroes in Chicago	233,000
Negroes in Philadelphia.....	219,000
Negroes in Washington.....	132,068

Attitude Toward the Negro

The material plight of the Negro may find alleviation in humane and enlightened legislative enactments, but to satisfy his spiritual and social demands he must look to the conscience of his white neighbour. But white Americans, by and large, have shown little tendency to discard their intolerance toward the Negro. For that reason, any comprehensive plan to uplift the coloured race must first be directed toward destroying the spirit of racism among the majority of Americans. But can this be done? The defeatist is appalled by the task of eradicating prejudices that have been stamped for centuries upon the consciousness of the people. He forgets how an earlier miracle was wrought in the first century of a Church organized by a handful of unlettered apostles. Not in one generation, nor in several generations, perhaps, is the miracle to be repeated; but sooner or later the precepts of Christ and the example of applied Christianity will destroy the blight of interracial injustice. The programme must begin in the white schools and colleges, the white churches and on white platforms. The impetus to this movement can and ought to be given by the Catholic Church, if for no other reason than that the Church numerically is the greatest single Christian organization in the country and hers has been the voice most often heard proclaiming the doctrine of man's equality.

—*The Zealander*

This Month and Next

With the permission of the editor of *The Chicago Daily News* we reprint in this issue an excellent article from the pen of FRANK L. HAYES entitled "Racial Bars to Defense Jobs." For the past decade Mr. Hayes has been a writer on the staff of "The News." A graduate of Harvard, he was foreign correspondent for his paper, in the Danube countries. We regard the article as an outstanding contribution to the interracial cause. . . . This issue contains the second installment of the views of the eminent Catholic philosopher, JACQUES MARI-TAIN. Next month's issue will carry the third and concluding part of this scholarly treatise on "Human Equality." . . . We are indebted to the Editor of the *Negro History Journal* for permission to publish parts of an interesting and informative article entitled "Brazil: The Largest Negro Nation." This interesting article is most timely. It was written by CHARLES A. GAULT, who has made a long study of conditions in Brazil. Mr. Gault is now Junior Specialist on Latin America in the Library of Congress. He is now working on his thesis on Brazil and looks forward to "further writing in the field of race relations." . . . In this issue we begin a new feature. Under the caption, "The Right To Work," GEORGE STREATOR contributes the first of a series on the Negro and labor. Mr. Streator, who is well known to readers of the Review, is a Negro writer and lecturer. He has contributed to *America* and *The Commonwealth*. This month he discusses certain aspects of the recent Bus Strike. . . . THEOPHILUS LEWIS reviews the new stage production of "Native Son." He does not hesitate to express his own views, even when they are not in agreement with those of the majority of dramatic critics.

* * * *

We will be glad to send sample copies of the REVIEW to those whose names and addresses are furnished by our subscribers.

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Vol. XIV

APRIL, 1941

No. 4

A CHALLENGE TO THE PRESS

The present policy of the defense industries of not employing qualified Negroes in their rapidly expanding plants is unjust, undemocratic and constitutes a serious threat to our national unity.

In some instances, the management has adopted a definite policy of excluding Negro workers. In other plants there appears to be no fixed policy, yet Negro applicants are not admitted. Again, some companies, while disavowing any racial discrimination, never hire Negroes except for menial jobs.

While it is true that some plants now employ a fair proportion of Negro mechanics, nevertheless, we are confronted with the sorry fact that the vast majority of defense industries are discriminating against qualified workers on the ground of race and color. It is true that many states are enacting laws against this discrimination and that a resolution has been presented to Congress calling for the appointment of a committee to investigate this national

evil. All of this indicates a trend in the right direction. At least many legislative bodies are aware of the problem and are disposed to enact appropriate legislation.

However, we are very much concerned over the fact that so little is being done to rally the necessary support of public opinion without which legislation is not effective. The press of the country has not been sufficiently interested and outspoken. With few exceptions, our industrial leaders, and the spokesmen for organized labor, have made no audible protest against this grave injustice. Today the American people are unaware of the fact that employment discrimination exists in the national defense program. Moreover there is little appreciation of the serious consequences of this policy.

We believe the existence of this un-American, undemocratic policy presents an immediate challenge to the entire American press. Here is a most flagrant violation of democracy and the American way

of life. Editorial opinion should point out that we as a people can no longer tolerate or ignore the evil tradition of race discrimination without endangering our democratic institutions.

We believe that this injustice to 10% of our population, this threat to our national unity is a definite challenge to the Catholic press of America which is demonstrating ever increasing interest to the cause of interracial justice. Here is a specific program that should enlist the vigorous support of Catholic editors. This problem exists in violation of American principles and is opposed to Catholic teachings regarding the essential equality of all men. It is a definite challenge to the Catholic position against racism. What is needed is the power of an aroused public opinion. Popular interest must be awakened to the existence and the consequences of this evil. There is no more important problem in America today. The Fourth Estate must take up its responsibilities. In this undertaking are confident that the Catholic press can and will take a leading part.

Maritain On Equality

Some of our readers may be puzzled by the fairly abstruse treatment given to human equality by M. Maritain in the series of articles we are fortunate in being able to publish. Let them be assured! M. Maritain's writings are always worth the effort required to comprehend them. They suffer not from paucity of thought nor from incoherence to be sure, but from profundity of thought.

The present installment is a case in point. Some may doubt the relevance to Negroes of the egalitarian philosophy described in this issue. Yet, alas, we have seen it applied, with sad results, in numerous instances. How often have we observed in the matter of scholarships, for example, Negroes appointed not because they were apt academic material, but simply because they were Negroes! And when such misfits failed (just as white misfits do) great was the glee of the 'I-told-you-so' enemies of justice for the Negro.

This is the evil effect of an egalitarian philosophy which fixes its gaze upon the equality of nature in man and refuses to recognize, for what they are and what they imply, human inequalities.

The white angle of egalitarianism in Negro rela-

tions is realistically exemplified in *Native Son*. Bigger Thomas would be an evil fellow under any skin. He was just as cruel to his Negro sweetheart as to his white employer's daughter. The latter's Communist creed, with its egalitarian tendencies, made her fail to treat a wicked fellow, who just happened to be black, with prudent reserve and caution. She paid for her error with her life—as he ultimately did with his.

Next month we shall publish the final installment of M. Maritain's penetrating analysis. Therein he discusses the realist philosophy of human equality which takes into account human diversities ('Variety is the spice of life!') and exploits them for the enrichment of the whole human race.

Interracialism in the Schools

In our March news sheet we drew attention to a new textbook written for use in Catholic schools by the Sisters of Mercy of the Brooklyn Community and published by the Bruce Publishing Company of Milwaukee. Entitled AMERICA: LAND OF ACHIEVEMENT, this history of American social and economic development describes the efforts of the Catholic Church, Catholic organizations, and the Catholic press on behalf of the Negro.

Since there is no better way to inculcate sound principles of racial adjustment and interracial justice than by bringing the teachings of the Church on these matters to the young children in our schools, it is to be hoped that this book will mark merely the beginning of a sustained effort through specially designed textbooks to keep Catholic youth free from the noxious and disastrous influence of un-Christian racialism.

It should not be difficult to bring home to young minds the essentially fine accomplishments of the Negro, accomplishments that are all the more remarkable when we consider the difficulties which still hamper him in his struggle for recognition and reward. Neither should it be difficult to evoke admiration for the courage and devotion for which the Negro is noted. The story of the Negro in America is replete with instances in which he has splendidly vindicated the faith that his friends have reposed in him. The records brim over with true-life stories that show him in his true light rather than under the cloud of prejudice and detraction.

It is with these thoughts in mind that we congratulate the Sisters of Mercy on their accomplishment, and express the hope that others also will take up the work which they have so splendidly begun.

Xaverites in Journalism

One of the principal functions of the Negro press is to support every movement that promises wider economic and social opportunities to the Negro citizen. Negro editors and writers have been zealous in demanding that New Deal housing, farm, work relief and other benefits be extended in equitable proportion to their people, and latterly there has been a concerted and justified outcry against instances of discrimination under the national defense program.

Adding its voice to that of its Negro contemporaries is the young and progressive *New Orleans Sentinel*, a local weekly newspaper started in May 1940, and including in its staff eight graduates of Xavier High School and Xavier University. These former students of the Sisters of the Blessed Sacrament are: Mrs. Lolita Casa Calvo-Perez, office manager; John E. Rousseau, Jr., city editor; Ernest J. Wright, publicity man and labor organization reporter; Abner J. Clude, religious editor and reporter; Herman Davis, Victor J. Narcisse and Charles S. Dugue, members of the circulation department; and Alfred C. Moore, sports writer. In its first issue, the publication started a movement to secure positions for Negroes in the local housing projects. A series of conferences and meetings preceded the decision of the housing authorities to use a Negro personnel for the Negro projects, and at present the Magnolia housing project, the first of four to be opened in New Orleans, is manned by an all-Negro personnel, one of whom is a Xaverite.

Acclaimed by a national fraternity, the Omega Psi Phi, as having played a leading part in civic projects for the improvement of living conditions, the *Sentinel* was awarded an achievement scroll at a public ceremony last November. Despite the fact that it is one of the youngest Negro newspapers in the New Orleans section, it now enjoys a larger city circulation than any, and in other sections of the state and country its circulation is steadily increasing.

Notes From XAVIER UNIVERSITY

The First Catholic College for Negro Youth

MUSIC DEPARTMENT

The monthly recital of the Music Students' League of Xavier continues to take the spotlight in New Orleans. A throng of Carnival visitors joined the regular patrons of the regular fourth Sunday of the month recital of the youthful artists and they were most generous in their praise.

Lasting but one very short hour which passed so swiftly that the appreciative audience seemed reluctant to leave as the magnificent University chorus closed the program with the strains of a selection of Bizet's immortal "Carmen". Returning to footlights of the Xavier stage after a long absence, Eva Boudreaux Page thrilled the audience once again with her beautiful soprano voice in the singing of Offenbach's "Barcarolle from the tales of Hoffmann". She was assisted by Gwendolyn Wright and the University Ensemble Singers.

BAND CONCERT

The University Concert Band, under the direction of Allegretto Alexander, instructor of band and orchestra at Xavier, made its initial bow of the year in its first annual indoor band concert. Last year, this same organization won the admiration of music lovers in an open air concert on the University campus in the Quadrangle. The concert brought a capacity audience to the University Auditorium, and the well planned program scored an overwhelming success. Maestro Alexander's arrangements of "Trees" with John Anglin—a promising young tenor who is a student in the department of Music—in the role of solist. Carmichael's ever popular "Stardust" won the hearty approval of the audience.

BASKETBALL

The University basketball team completed its most successful season—a record in the annals of Southern intercollegiate basketball. The Xavier cagers played twenty-nine games, sixteen on the road, and won every one of them.

RACIAL BARS TO DEFENSE JOBS

By FRANK L. HAYES

THERE are indications of a bottleneck that observers believe threatens the efficiency today of an estimated \$90,000,000 out of \$100,000,000 worth of defense contracts in Chicago and Illinois.

As is generally agreed, the same evidence that pointed to the need for the bill-



ions in appropriations points as urgently to the need of all reasonable dispatch in putting them to work. "Too late" is said to spell the epitaph of republics that had bottlenecks in defense production.

An artificial restriction of the flow of manpower could become a bottleneck. Selection of labor according to ability to do the job, of course, is not artificial. A restriction may be called artificial, however, when it sets an indiscriminate bar to employment on the basis of the color of hair, eyes or skin. Even Nazi Germany, which recognizes distinctions of race as a legitimate reason for refusing a man a job, altered its practice when the question was viewed as one of refusing the job a man.

Racial Barriers Widespread

In Chicago and Illinois, despite the good experience of many plants in the use of mixed races, racial and national barriers have become widespread, according to testimony gathered from various competent sources. Negroes are the group most largely affected. The purpose of this article is to consider the situation solely in relation to defense needs.

Some of the reasons given by defense contractors for the practice of not hiring Negroes strike observers as "startling." One Illinois employer said, "Negroes are not allowed in this town."

The trend is borne out by the figures cited in the first paragraph, which were arrived at by Howard Gould, director of industrial relations of the Chicago Urban League, through a plant-to-plant canvass

made by his staff. Out of more than \$100,000,000 worth of defense contracts, he reports, not more than \$10,000,000 worth is in the hands of firms that hire Negroes in their shops.

For the sake of a hard-boiled analysis of what this can mean, one may leave out of consideration for the moment the democratic theory of opportunity for all. Take a look at the actual practice, in mobilizing man power for emergencies, of a country under a governmental system with the diametrically opposite theory: Nazi Germany.

Discrimination between races is an avowed and basic part of the Nazi theory. But what does Germany do when it wants action?

This is what it did:

1937—Nazi Germany temporarily imported non-Germanic Magyars from Hungary to work in the harvest fields at better wages than they could get at home.

1938 to 1940—Nazi Germany utilized in heavy industry nationals of occupied countries, including members of the so-called "inferior" Slavic race, besides shipping some of them to Germany as laborers.

And as to the Jews

What of the Jews? Ah, yes, the Jews—early in 1939 the Minister of Labor said it was no longer in the interest of the state to leave the working capacity of unemployed Jews unutilized. His announced aim of employing soon "all" employable Jews hasn't come to pass, but a number of Jews were employed not only as laborers but in some highly technical capacities essential to war preparation.

But in Chicago hardly a dent as big as a dimple has yet been observed in the unofficial barriers. The defense commission some weeks ago urged employment of Negroes, but at this writing there has been no appreciable change in employment practices.

Skilled Negro Jobless

The German state can compel by proclamation the employment or non-employment of Jews in industry, but when the National Defense Advisory Commission in this country declares, as it has done, that workers should not be discriminated against because of color, it is left to unions and employers to co-operate voluntarily as well as they can. "As well as they can" raises the question: Is there actually a substantial and unutilized supply of Negro labor prepared to do the specific types of work required?

INTERRACIAL REVIEW

The answer, based on Study of Job applications and the verdict of employers who have used Negro labor, is emphatically yes.

The Illinois State Employment Service has a staggering file of unemployed Negroes whose listed occupations are among those essential in defense industry.

A personnel manager who has served 27 years with a Chicago firm which has 4,000 employees and three defense contracts involving \$4,932,725 said: "There's not a Negro in the plant; I just had never given it a thought."

In some cases there is possibly lack of information as well as lack of thought. There is, to be sure, enough factual evidence in the backfiles of *The Daily News* about achievements of Negroes in fields which include the exact sciences to upset any notion of their inborn incapacity as a race for tasks that others can perform.

Negro Labor Supply Untapped

But are there Negro molders, welders, mechanics? Let us look at the record of the employment service in Chicago. The figures below are an understatement, since a great many Negroes have registered at the employment offices since the tabulation was made last year:

	<i>Total</i>	<i>reg. Negroes</i>
Sewing machine operators, single-needle.....	1,206	395
Buttonhole machine operators	21	7
Operators, punch press, hard pedal.....	1,967	257
Double-needle sewing-machine operators	132	26
Truck drivers	76	18
Stationary firemen	199	41
Sheet metal machine operators	52	6
Shearmen, iron and steel	31	9
Sand blasters, foundry	14	6
Chippers, foundry	68	29
Finishers, concrete	196	9
Shakeout men, foundry	28	20
Industrial yard workers	172	41
Saw rip operators, wood mill	55	7
Feeders, wood mill	3	3
Molders, machine, in foundry	87	33
Molders, squeeze machine (chiefly auto manu- facturing)	52	18
Hand molders, foundry	113	21
Mechanics, automobile	526	68
Grinders, machine shop and foundry	113	13
Service men, auto repair	41	13
Welders, acetylene	73	6
Painters, decorators	1,328	104
Journeymen painters (outside)	178	5
Plasterers	132	21
Wheelers, construction	181	28
Graders, construction	49	7
Carpenters, rough	193	9
Unskilled	7,753	1,408

This list by no means exhausts the classifications in which Negroes are registered, and those registered are only part of those seeking work. Incidentally,

employment experts foresee a shortage of construction labor by spring.

WPA Jobs Prove Valuable

Moreover, the number of sewing-machine operators available has been increased by the dropping of 2,200 from the WPA sewing project, which at its peak had 4,900; all but 16 per cent are Negroes. In fact, many of the remaining 2,700 would be glad to graduate from WPA.

What is the quality and dependability of their work in tasks like these? Let employers, who have given them a thorough trial, answer.

Employers Laud Negroes

Two facts stand out in an analysis of employment practices in defense industry with reference to Negroes. On the one hand, those employers who have experience in hiring Negroes express satisfaction with their work. On the other hand, there are so many without such experience, who even now don't hire them, that the situation has in it, observers believe, seeds of bitterness which may endanger certain moral defenses of the republic.

The following is the verdict of managements that have employed a considerable number of Negroes in industrial work over a period of some years:

Pullman Company (George A. Kelly, vice-president): Negroes have proved very satisfactory and very capable; we have a number at work in our shops. They are good mechanics. Most of those in our shops have been trained in industrial schools.

International Harvester Company (a company spokesman): The Harvester Company has a substantial number of Negro employees at various operations and has followed that policy as a matter of course for many years. There are, naturally, Negro employees in many of our plants which have defense orders. Proof that Negro employees have been satisfied with the company and that the company is satisfied with them as employees is contained in the fact that a number of our Negro employees are now living in retirement on company pensions.

One-Third Are Negroes

A. Brandwein Co., contractors for army mattresses (R. Butaw): Of our 388 employees 133 are Negroes. Our experience with Negro workers has proved satisfactory with respect to reliability, efficiency and regularity.

Chicago Malleable Castings Company (W. L. Beaudway, vice-president): It has been the policy of

our company to hire colored labor. This policy has been in effect for the last 40 years, and that our experience has proved that a colored employee after several months' employment, with minor exceptions, proves to be a capable and efficient employee.

Gaertner Scientific Corporation, instrument makers: Those we employ have proved satisfactory as to reliability and regularity.

Burton-Dixie Corporation, mattress manufacturers: Our Negro employees are reliable and efficient.

Attend to Business

A. Kinkl Sons Company (E. P. Connell Jr.): We employ 15 Negroes, six unskilled, eight semi-skilled and one foreman. We are happy to say that in nearly every case these Negro workers have proved more than satisfactory with regard to reliability, efficiency and regularity. They are hard workers and attend strictly to their business. The department head who has supervision over them has nothing but praise for them.

The foregoing comments were gathered through a canvass by the Urban League and a questionnaire of the State Commission on the Condition of the Urban Colored Population. So far as employers having extended experience with Negro employees are concerned, the responses seem to be unanimous. And a personnel official of one of the concerns listed above added: "I think everyone in our organization who has had any definite working relationship with Negroes—would certainly say they are satisfactory employees."

Views of Non-employers

On the other hand, there is the attitude expressed by another large concern that "we had never given the matter (of employing Negroes) any thought." There is the fact that a contractor in the metropolitan area with a defense contract involving \$2,800,000 has only one Negro in active service (janitorial) among 1,150 employees, and that another, with a contract involving nearly \$65,000,000 hires no Negroes.

To these facts may be added this: Officials of the Illinois State Employment Service ascribe to prejudice the difficulty of placing Negro job-seekers. Not only do they find many employers who will not consider Negroes for jobs, but some who will not talk to one of the service's own staff representatives under civil service if he happens to be a Negro.

And while there are Negro graduates of public prevocational schools, with excellent records, who are

looking for jobs, several private trade schools will not enroll Negroes on the ground that they could not place Negro graduates. And, in disregard of historic A. F. of L. pronouncements, some A. F. of L. unions bar Negroes.

Fertile Soil for Agitators

"Such a situation," said A. L. Foster, executive secretary of the Chicago Urban League, "makes the sort of soil in which agitators work." As a general proposition, his statement can be confirmed without resorting to hearsay testimony. This writer witnessed and reported, during assignment at Vienna, Nazi demonstrations in which one cry was, "We are hungry!" A grievance which the Nazi cashed in on in many areas was the inability of individuals to get honest work.

Among Negroes familiar with Hitler's racial theories and with his attitude toward the Negro, Nazis can do little directly. But students of Communism find that since the Moscow-Berlin pact was signed, Nazis have an indirect ally; that the Communist party is less the agency of a social movement than an arm of power-politics which is abetting German war aims by trying to sow distrust of the democracies. Sir Walter Citrine, president of the International Federation of Trade Unions, recently told the Chicago Federation of Labor: "The Communist Party is representing itself from the same basic idea and the same technique as the Nazis. In the United States as in our country the Communist party is trying to stop the war."

Negroes as a whole are far from Communistic; as one brilliant Negro said, "We have enough of a handicap being black without being Red too."

But Communists can, and do, make capital of the frustrations of Negroes. These frustrations were dwelt on by a Negro who has expressed faith in Communism, in a book ("Native Son") which last May was the first among best sellers. Not long after its appearance this reporter of the *Daily News* heard a rural Negro woman say, at a Communist-dominated meeting, "People in my community won't fight for the United States."

Yet American Negroes have a record of patriotism going back to the Boston massacre, not to mention Andrew Jackson's battle at New Orleans. Today they want to serve the United States, and to participate proportionately according to their ability in American industrial mobilization.

JACQUES MARITAIN ON HUMAN EQUALITY

Early this year, the distinguished Catholic philosopher, Jacques Maritain, delivered a lecture at Marquette University Milwaukee, Wisconsin on "Human Equality." The INTERRACIAL REVIEW is privileged to print herewith the second installment of a digest made from the manuscript. The first part appeared in the March issue.—Editor's note.

The second theory of human equality is an idealistic philosophy of egalitarianism. Whereas the nominalist and empiricist deny the equality of nature in men, the idealist deifies this equality. He confines all of the human substance within the abstract species. Individual inequalities, which are as necessary for the development and flowering of human life as the diversity of parts for the perfection of a flower or of a poem, are ignored or reduced to nothingness.

But, of course, such idealism cannot be lived. The inescapable data of experience proclaiming human inequalities push at the door and from time to time break in. They must be thrown out or somehow absorbed in the ideal of equality. In the latter case, a strange paradox occurs. A man comes to be considered truly noble (and superior) precisely to the extent that he makes himself *equal* to his fellow man in every respect! Unfortunately this ideal of arithmetical equality rules out any *equality of proportion* which is the basis for distributive justice. (Even-handed justice demands that good things be distributed according to the recipients' powers and merits which manifestly are not the same in all men.) There must be utter uniformity among men, so that ultimately even the dignity of the human person is transferred to the human mass, as undifferentiated as possible.

The instinctive tendencies and flame of sin which underlie this error of the spirit are a hatred of all superiority, collective envy and resentment, a thirst to impose a punishment on others for the set-backs and humiliations one has suffered and the sense of guilt which burdens one. It would be an error to think that these tendencies belong exclusively to the "popular masses"; they do exist among them, but they rage all the more among individuals in a given

social group as that group is more differentiated and advanced.

The first consequence of this principle thus defined is the rejection—not only theoretical but practical—of natural inequalities. All natural privileges and all the privileges of the mind, natural gifts or acquired virtues, must be rigorously leveled. Obviously those qualities which cannot be communicated from one person to another and have no common measure are objects of special condemnation. There is room neither for the poet nor for the contemplative in an egalitarian world. Culture as such must be flattened out.

Yet the gifts of nature and natural inequalities exist despite everything. Russian communism excludes every other social condition than that of the proletarian in the service of the State; but the Stakhanovist workman receives a salary having no common measure with that of an ordinary workman. National Socialism makes uniform and militarizes all German social life; but the élite in charge is selected and graded by the principles of eugenics and racism.

But even here a return to the requirements of absolute egalitarianism is inevitable. The social order as such being purely egalitarian, the natural gifts, which alone may serve as a basis for the inequalities—which in fact exist—cannot be acknowledged as belonging to the personality they adorn. They lose their personal quality, detach themselves from the individual person in whom they have their roots. It is only to the extent that the individual reflects the mass and focuses in himself the characteristics of the mass that natural gifts may be acknowledged. Everything in man is in the service of the anonymous monster. At this point the mass itself needs to personify itself in a demigod, a dictator, who is at once its master and its savior.

All the implications of egalitarianism in practice are just as incompatible with Christian thought as the implications of the philosophy of enslavement. But in its idealistic principle, egalitarianism appears to be a false replica of Christian truths. And having a dual nature on the level of the emotions as well

as on the level of the intellect, it finds nourishment not only in the vengeful instincts referred to above, but also in generous instincts and truly human aspirations which, although in the end ineffectual, are nonetheless attempts at or vestiges of aspirations normal to the emotions aroused by the Gospels. It is the passion for justice which makes the great doctrinaires of equality. With the same words, if not with the same meaning as Christianity, these men assert against the apologists of slavery the natural equality of men and the equal rights founded thereon. If in the end egalitarianism leads to the worst forms of slavery, it is because of an unhappy fate contrary to its original intention. At the outset it had, or believed it had, only one object—to affirm and defend the dignity of mankind. Its deepest appeal lies in that desire for communion which dwells in the hearts of all men and in the irresistible attraction for all men that is exercised by everything that tells them—even in perverting its meaning—of the overthrow of

the powerful and the exaltation of the humble, of freeing those who are suffering and are naked, of summoning all men to the same brotherly feast.

In that restless emotionalism tinged with resentment, and also in those virtues of solidarity and that feeling for the universal interdependence of mankind often found joined together in the same believers in the egalitarian thesis, who can distinguish between that which springs from a false love, detesting and ravaging the whole being, from a bitter passion counterfeiting Christian charity, and that which springs from a natural love, from a *caritas humani generis*, which is still in its own way a fragment and a vague outline of Christian charity?

The egalitarian error is at once less hateful and more treacherous than the error of the philosophy of enslavement; less hateful because it preserves an element of that which is naturally Christian in the human soul; more treacherous because it corrupts that very element. It is a pseudo-Christian error.

(to be continued)

GRADUATE NURSE

Wins

High

Honor



Miss Eva Bateman, a young Negro girl, has completed her nurses training in the Edward J. Mayer Memorial Hospital in Buffalo, and was graduated with highest honors. During her training she acquired 170 credits (103 more than is required for graduation).

She is now attending evening school classes at Canisius College as the result of a scholarship received from the hospital. At present she is assigned to general duty in Columbus Hospital and has charge of several clinics at City Hospital in the outpatient department. Besides this she occasionally serves at the Sisters of Charity Hospital, taking the place of others on vacation.

Miss Bateman is a Catholic, a member of St. Peter Claver's Parish. The pastor of this new parish is Rev. Joseph T. Austin, C.S.S.R.

BRAZIL: THE LARGEST NEGRO NATION

CHARLES A. GAULD

Brazil is not generally credited with being the greatest Negro country. Yet a possible 16,000,000 of its 43,000,000 citizens are of African ancestry in whole or in part. The 1940 census in the United States counted Negroes with great accuracy. But Brazil's 1940 census will not yield statistics on the number of Negroes. Thus only estimates can be offered because no accurate figures exist.

The different manner in which the Negro is considered in the 1940 censuses in Brazil and the United States clearly illustrates the position he occupies in the two leading nations of Negro population. A census is chiefly an aid to a country's economy and government. In Brazil's fifth general census, which began on September 1, 1940, no specific questions were included on race. However, Brazil's approximately 14,000,000 white citizens were asked their European origins. These two circumstances are significant. They indicate that Brazil accepts her citizens of Negro descent without worry. Not so the more recently-arrived and often potentially dangerous Europeans from lands now Fascist and their descendants.

Although the Negro has played a most important role in both Brazil and the United States, there are interesting historical differences. In the United States the Negro never at any time formed as large a proportion of the population as in Brazil. The Portuguese had practiced sugar-cane and other plantation agriculture in southern Portugal and their Atlantic isles with Negro labor from about 1450 on. Both the English in North America and the Portuguese in Brazil turned to Negro Africa as a source of workers after trying Indian slave labor without success. It is well known that despite a high death-rate, cruelties, bad diet, overwork and the miseries of the terrible slave ships, the Negro was better off in Brazil than on the Dutch, French and English plantations of the New World. The Portuguese are a mild and kindly people and undoubtedly have always had less race prejudice than any other Europeans.

Negro skills and aptitudes for metal work, handicrafts, agriculture and livestock breeding found greater opportunity for development in Brazil. This was partly due to the fact that the Portuguese colonists had less education and mechanical talent than

the English and were more anxious to benefit from the skills brought from Africa by talented Negroes.

The significant shift of population resulting from the gold and diamond rushes to the interior mountainous province of Minas Geraes, "the General Mines," affected the Negro. Many planters quit the coast plain for the mines in 1700-1740 with all their Negroes.

In Minas Geraes as in the older plantation region whites were considerably outnumbered by Negroes and mulattoes. There were some Negro plots and revolts against the hard labor in the gold and diamond mines and placers. Nevertheless, the diverse operations and skills required in the placers and in agriculture, woodcutting and other collateral activities gave much greater scope to the many Negro talents than had the drudgery of the plantations and sugar mills. There was iron to be crudely smelted for horseshoes, tools and implements of mining and farming. There were cattle and crops to be tended, clothing to be made. Leather-making and leather products of all kinds were extremely important Negro activities not only in the mining regions of Minas and other inland centers of placers of gold and diamonds, but throughout the country for centuries.

Negroes have served with distinction in the wars of the United States and Brazil. Since the Brazilian Negroes helped expel the Dutch and French invaders in colonial times, the proportion of Afro-Brazilians in the army and navy has been notably larger than with us. Negro patriotism and loyalty are strong in both nations. There are no more "American-minded" citizens in either country. They are cold to European "isms." There is no fifth column among them.

It is ironical that there should be discrimination against Negroes in the armed forces of both republics. It is worse in the navies. The military academies of the United States and Brazil admit few Negroes; their naval academies practically admit none. The Brazilian navy at least has thousands of Negro sailors and many Negro petty officers, while ours has no Negro sailors or officers. This undemocratic "racism" worthy of totalitarianism is morally inexcusable and strategically unsound. It is to be hoped that Presidents Roosevelt and Vargas will remedy it.

In both Brazil and North America Negroes are strong for democracy even though most of them are disfranchised. *Most Brazilians are voteless not through prejudice but because of illiteracy.* Our Negroes outside the South can be more active politically than Brazilian Negroes in recent years. During the well-intentioned regime of President Getulio Vargas, despite governmental reforms and marked economic progress, Brazil's troublesome problems have led to the suspension of national and State legislatures and elections. The Brazilian Negro holds no such potential political balance of power as our northern Negroes, as Brazil does not have a two-party system. Brazil is still evolving toward democracy, but must first reduce her present illiteracy of over seventy percent and poverty, poor health, and faulty communications if she is to attain any large measure of real democracy by late in this century, many scholars feel.

Brazilian Negroes live in a country that is potentially prosperous but that is still poor. United States Negroes are citizens of the world's richest nation. Special Negro political status here means that periodically politicians capitalize on discriminations and lynchings in bidding for the northern Negro vote. The Brazilian Negro seldom gets to vote, but he faces few discriminations and NO lynchings. Discriminations are fewer in predominantly non-Caucasian North Brazil than in the mostly white South, the dominant part of the country. In the cities of South Brazil—Rio, Sao Paulo, Porto Alegre, and so on—where Europeans settled by the million, the Negro is outnumbered and is less freely admitted to economic and social equality. British and American businesses are numerous and important in South Brazil, and Anglo-Saxon prejudices have had a certain influence.

Despite being badly treated in the United States, the Negro in this rich land has made relatively more economic progress. He has better education, health and income than Afro-Brazilians, who have less property partly because so many of them were not emancipated until after 1870. Final emancipation came peacefully by law in 1888 for the minority still in bondage. Happily Brazil suffered nothing comparable to our Civil War and Reconstruction with their subsequent embittering of race relations. In Brazil there is no need for the Negro to organize separate schools, cafes, banks and businesses. Colored people have attained prominence oftener in

Brazil than here because of greater opportunities. President Nilo Pecanha had some Negro blood. Negroes have made equally eminent contributions in the two countries in art, music and literature. From the viewpoint of Brazilian Negroes, it would be advantageous for American teachers and medical missionaries to work among them. Inter-American relations should be cemented between Negroes. A first step could be in our colored churches and colleges. The need for doctors and teachers is great in our own South. But if a good start were made in sending a few as emissaries of Good Neighborliness, support might be obtained from the Rosenwald, Rockefeller and other foundations and even from our Government's inter-American program to help train young men and women. This would be no one-way process, however. Americans have much to offer Brazilian Negroes, and in turn have so much to learn from Brazil in how diverse races and cultures can live together in harmony and contribute jointly to the development of a new civilization rich in its production of the arts and the things of the spirit.

American Catholicism has a contribution to make to the Negro in both lands. How splendid it would be for Brazilian-American understanding if dozens of Afro-Brazilian candidates for the priesthood and teaching orders could study in our excellent Catholic colleges and seminaries. They could teach us much and return to Brazil able to spread goodwill between the two largest American nations. American Catholicism might then gain a larger following here among Negroes. It might be very good for both Protestantism and Catholicism throughout the New World to engage in friendly and constructive rivalry for religious, educational and social betterment. Certainly the Negro would benefit.

History is not clear as to the extent in ancient times of racial and cultural blending comparable to that among the forty million Brazilians. But it is probable that in the ancient high cultures of Egypt and the Mediterranean basin, and possibly in Asia, that Negro vigor and creativeness were major factors. Brazil is now the largest part-Negro nation, and may shortly be the greatest and most populous land of Latin culture as France and Italy follow Spain into post-war decay. In Brazil's new synthesis of culture, the contribution of the Negro is very great and carries vast promise of a rich flowering of civilization in the Americas.

THE RIGHT TO WORK

By GEORGE STREATOR

Since this essay was written, various Harlem groups have entered the fray vigorously. The Union says just what the Negro expected it to say and the Corporations say the same things. "We are willing if . . ." T.W.U. must be recognized as an organization whose members for the most part were reared as Catholics but are led by a Communist clique. And it is quite clear that Communists are at work in Harlem. But this does not excuse intelligent Catholics and non-Catholics who are not Communists. This transport situation is dynamite. Moreover, the Stalin-Moscow machine plans to use it.—G. S.

The Transport Workers Union has sent its men back to work on the city bus lines. We are not concerned in this space with the issues raised by the Union, nor with the arguments advanced by the companies justifying their position. For, neither the union nor the companies took time to consider hiring Negro bus drivers, conductors, etc., to carry on the lofty traditions of the trade.

There is a tradition in America that "the races should be kept separate" in everything except unemployment, taxes and death; and like the right of the poor to live in misery, the right of the Negro to be excluded from work on the New York Omnibus Company and Fifth Avenue Bus Company vehicles has gone unchallenged. Hence, when Messrs. Quill, Santo and Hogan—not a member of the recognized Irish Hogans, they say—declare that they are getting ready for a showdown in June, you can rest assured that they do not have in mind righting any of these historic wrongs against Negroes. They are talking about "rights," but not the right of young Negroes to do a day's work collecting fares and guiding our buses about the city.

Many years ago when Europe's poor came to these shores jobless and bewildered, it is to the credit of—shall we say "social and religious forces?"—that the bus and transport jobs were taken over by the early Quills and Hogans. The hotel jobs were at that time held by the Joneses, Jacksons, and Smiths—that is,

the black gentlemen holding these names. At a later date the Cohns came in and plied the needle; the Santos, well I forget what the Santos monopolized. In due time, however, these race classifications broke down, and all our newly-arrived white people became unrestricted Americans. But the black Jacksons on the whole found that the hotels were taken over by the Cohns who employed the Hogans and Kelleys, and later on, almost everybody else except the black Americans mentioned above.

As time went on the black people in New York got less and less from private industry—no matter how varied their talents—and among the things that were absolutely forbidden to the black workers was a share of the transportation jobs that grew in number as the city expanded. In the annals of New York history, therefore, except for the mop pushers and can draggers, we kept our transport jobs largely in the hands of the Kelleys, Hogans, and Quills, and each new expansion of Ireland in America found new Quills, Hogans and Kelleys but no black men keeping watch over our millions of passengers until—here is the thing that the TWU is agitated about—until the City built the Independent system. Well, the complexion of our city transportation changed. Pretty soon there were black Jacksons and white ones, too; Cohens, Kelleys, Santos, and for all I know Fu Manchus working efficiently on the beautiful new 8th-avenue trains.

But the bus lines? There is a fable told that the growing trade of psychiatry has taken on the job of classifying the "reasons" both the Union and the companies give for keeping the 5th-avenue lines and the Green-line busses manned by white men.

Meanwhile, the real Messrs. Hogan, Santos and Quill in planning their early summer show-down ought to decided that black workers will be employed by the bus companies. For nothing worse could happen if an all-out cry should rent the sky only to find Negro workers willing to break the Hogan-Santos-Quill strike wide open. And the companies who asked the Negro public to support them—yes, one of those "ads" appeared in the Harlem press—might help take *racism* out of the fight by putting Negro drivers to work. Where will we find them? Negro cab drivers can easily become bus drivers, and Pullman porters can collect fares, something they have always done when running "in charge".



PLAYS And A Point Of View

By THEOPHILUS LEWIS

NATIVE SON

Many a time I have wondered why colored actors, absurdly misdirected in plays ridiculously misrepresentative of Negro character and living habits, do not speak up and explain the facts of Negro life to the director, who is investing his talent and reputation in the production, and the producer, whose money is tied up in it. In less impulsive moments I understand why colored actors cast in such a play as *Native Son*, for instance, keep their mouths shut and do as they are told. It is for the same reason that I do not tell my boss that he sometimes manages his department like a jackass. It takes more courage than most of us possess to finger one's nose at the man who pays off.

Native Son, it is hardly necessary to mention, is the stage version of Richard Wright's sensational novel of the same title, a story of murder and a man hunt in Chicago. The play was produced by Orson Welles and John Houseman, in association with Bern Earnard. Bern Bernard sounds rather fictional, but I suspect he is the gentleman who paid the bills while waiting for the box office to show a margin of profit. Although the program is rather obscure on the point, I gather that Mr. Welles directed the production.

I have seen other plays directed or produced by Mr. Welles, and he strikes me as a dynamic young man gifted with a highly effective sense of theater and practically no interest in drama. *Native Son* is a story of America's number one race problem, and that problem is essentially dramatic and only now and then theatrical. It is a theme which, in the hands of a man who thinks primarily in terms of strange lights and spine-tingling sound effects, while considering emotional conflict only as an afterthought, is not likely to produce the best results.

The results achieved by Mr. Welles in the present instance are not even good. Instead of a play he has produced only a series of tableaux, only two of which possess any beauty or merit. They are the first half of the scene in which Bigger Thomas, the hero or guinea pig of the story, is hired by the benevolent Daltons to be their chauffeur, and the cellar scene in which a newspaper man detects Bigger's guilt. The former is a rare gem of dramatic build up while the latter is as beautiful a duel of minds as you are likely to encounter in your next dozen plays. The other scenes descend from mediocre to cheaply sensational.

As the play begins Mr. Welles attempts to highlight Bigger's cussedness against the background of his mother's deeply religious nature. But Mrs. Thomas' religion, as por-

trayed by Mr. Welles, turns out to be mere religiosity, and one is not astonished that her son rejected it. In the scene in which the resentful and half scared Bigger carries the drunken daughter of the Daltons to her bedroom after a night out with her boy friend, Mr. Welles has insinuated an unnecessary sex interest, while Bigger's capture by the police is sheer juvenile gun play which compares unfavorably with horse opera and the heroics of the Lone Ranger.

These observations, of course, are in contempt of the four star kudos with which the big time critics have greeted the play, practically in a body. They place me in a rather embarrassing position similar to that of the raw recruit who insisted that everybody in the company was out of step except him. It is not a pleasant spot in which to find one's self, I assure you, but as a matter of conscience I must insist that I am right and the white reviewers are wrong.

The difference of opinion may have a bearing on the race problem more significant than the crime of Bigger Thomas. When I review a play which reflects the life of white people—for instance, *High Tor*, *The Little Foxes*, *Tobacco Road*, *Shadow and Substance*, *The Time of Your Life* or Robert Sherwood's *Lincoln in Illinois*,—I am usually in agreement with the majority sentiment of white reviewers. When I review a play which reflects the life of colored people I am usually out of step with all of them, or rather, they are out of step with me. I use the same standards of judgment in reviewing every play I see. I can account for the disparity of opinion when "Negro" plays are being discussed only by assuming that white reviewers write from a double standard of criticism. They are so remote, or think they are so remote, from the Negro way of life that they are afraid to trust their judgment of what is a true or false representation of it in the theater. So they suspend their habitual standards of criticism and take it for granted that any author who undertakes to interpret Negro life dramatically, if he is not obviously absurd, must know what he is writing about. Their motives, of course, are benevolent; but that is not the kind of nepotism that increases interracial understanding and respect.

It has been hinted in some quarters that *Native Son* is a powerful plea for interracial justice. That is what it is intended to be without doubt, but the story has an ambiguous quality from which precisely the opposite meaning can be inferred. It is no trick at all to imagine a hardshelled Nordic leaving the theater muttering to himself, "This is what happens when people permit their daughters to run around with Reds, with their loose morals and egalitarian ideas. We've got to crack down on these Communists and keep niggers in their place."

The story was adapted for the stage by Paul Green and Richard Wright. The pair of them has produced a considerably less competent job than Mr. Wright alone accomplished in the novel. On the credit side, the production is favored with a generally high quality of acting. Canada Lee, who is becoming something of a veteran, has the leading role and does well by it. And his performance is equalled by practically every member of the cast, it would be rather superfluous to single any one out or mention names.

AS YOUTH SEES IT

EDITED BY YOUTH

On Sunday, January 16, the fourteenth annual Communion-breakfast of the Catholic Layman's Union took place, in conjunction with the sixth anniversary conference of the Catholic Interracial Council. Since the subject of interracial justice is one of timeless import, we do not hesitate to bring, you at this late date, a Youth column devoted to the reactions of those attending this Communion-breakfast. Those of us who are young should find the expressed reactions of others to vital experiences both inspiring and stimulating. It is not enough, however, to learn from these experiences; they should impel us, whose energies are yet untapped, to act.

Dr. Walter L. Willigan, Chairman of the Department of Social Science of St. John's University, wrote, after having attended the Communion-breakfast and conference: "One of the most effective devices for the dissemination of proper attitudes on the subject of race relations is the Interracial Council meeting as developed and presented by the Catholic Interracial Council. Every Catholic College and high school ought to participate in the Interracial movement as a form of Catholic lay action, as a part of the Personalist Revolution through which the doctrine of the Brotherhood of man is to become a vivifying reality in our society." Here we see expressed the belief that, though the concerted-action method of the Interracial Council is good, it needs new recruits to swell its ranks—especially recruits taken from that portion of Youth which is yet undergoing the formative process of education.

In line with this same idea of the need for expansion in the movement for interracial justice, John E. Nail, President of the real estate company of John E. Nail, Inc., expressed himself as follows: "... my people should be sufficiently inspired as a result, when a great religious institution like yours with its tremendous influences sees the need to address itself to the problem of the minority group. If these kinds of conferences could be held in sections throughout America where there are sizable Negro communities, with both white and Negro speakers assembled... they should have some influence to awaken the American conscience; especially should this be done, in my judgment, at a time when America is dramatizing to the entire world its democratic aims and its way of life."

Fitting the racial problem into its proper place in the course of current world-happenings, Frances Walsh, a graduate of Mt. St. Vincent, says: "At first it seemed odd, considering how nervously attuned to war reports we have all become, to be sitting there discussing an interracial problem that has been in turmoil for over a century. But even the least politically-minded of us could realize that an harmon-

ious settling of our racial problem at home concerns the future welfare of our country as genuinely as does the struggle against the various 'isms'."

The Rev. James W. Asip of St. Peter Claver's Church in Brooklyn, drew the wise conclusion that "If we keep hammering the metal of public opinion, it will take a new shape. Someday, it too may grant the fundamental rights which the constitution guarantees: Liberty and Equality for ALL." It is important here to notice the words "*if we keep hammering*". No meeting, in itself, suffices to do good, unless it be the source of fresh and continued activity on the part of those who derived inspiration from it. The fact that we know of the discrimination against Negroes in Defense jobs and other branches of industry, is totally ineffectual, unless it bear the fruit of consequent action.

Also remarking on the method of procedure used by the Council, Margaret Byrne, Principal of Wadleigh High School, wrote: "I believe that I have never been so inspired with hope for the future. The work is proceeding on what seems to me the only sound basis: I am my brother's keeper and hurt by everything that hurts him." Here we have the solution to the interracial problem stated in the only Catholic way: in terms of charity and brotherhood.

Lest we be too content with our little progress in achieving justice for the Negro, it might be well to consider the following statement by Thomas F. Doyle, whose articles frequently appear in the "*Interracial Review*": "I confess I was emotionally affected by the experience. I hope I was not unique in this respect, it seemed to my imagination as we sat down to our communal breakfast that we were enacting the last scene of a great epic drama in which the forces of truth and justice had finally prevailed over the grinding might of intolerance and racial heresy. It had been a long, hard, bitter struggle, but it had ended—so went my reverie—with the breaking of bread by Negro and white man under a common roof. Then the voice of the principal speaker made me realize how far in the future this happy finale lies." Here we are recalled from the vagaries of praise and commendation to the reality: "how far in the future!"

There is work to be done... as always, there is more work than there are workers. Somewhere there are, too, more workers. Is it not probable that these workers are to be found in the ranks of Youth—Catholic Youth fired with the principle of universal brotherhood in Christ who have before them a great apostolic field on which to expend their yet untested strength and tenacity?

As necessary precursor and companion of our every labor, there is always the supreme task, which Dorothy Day expressed in the following words: "I thought to myself at St. Peter's that the struggle had to go on, on all fronts, and the prayer front gives the power, the light and the heat to change men's hearts and minds in regard to this interracial work."

—MARGARET MCCORMACK

FROM HERE AND THERE DURING THE MONTH

● JOSEPHITES REPORT 1,672

COLORED CONVERTS IN YEAR

Baltimore, Md.—With 1,672 Colored converts reported for the past year and 629 others under instruction, the Josephite Fathers now have 81,267 Catholic Negroes under their care. According to the order's annual report carried in the current issue of the bi-monthly magazine, the *Colored Harvest*, the number of people cared for by the Josephites is about half the total of Colored Catholics attending churches of their own.

St. Joseph's Society of the Sacred Heart has 37 priests engaged in specialized work and 106 laboring in strictly mission work. The order has 69 missions with resident pastors and 32 attached missions. Sixty-nine of these parishes have schools with a total enrollment of 15,517 pupils. Aiding them are 295 nuns and 56 laymen who teach in the schools and 21 other nuns working in various other institutions in charge of the Josephite Fathers.

In 1940 the Josephites baptized 4,298 Colored persons. Other figures for the year show that there were 3,625 First Holy Communions and 2,887 Confirmations.

● NEW YORK BANS DISCRIMINATION

IN LOCAL DEFENSE INDUSTRIES

Albany, N. Y.—Employment of Negroes in New York State industries engaged in defense contracts was guaranteed Friday in legislation passed by both houses of the Republican-controlled Legislature. The measure now goes to Governor Lehman for his signature or veto.

The measure introduced by Republican Senator Walter J. Mahoney of Buffalo, amends the civil rights law and penal law to make it unlawful for any person, firm or corporation engaged to any extent whatsoever in the production, manufacture or distribution of military or naval material, equipment or supplies for the State of New York or for the Federal government, to refuse to employ any person in any capacity on account of the race, color or creed of such person.

● MANY ASSISTED IN BUILDING

NEGRO CHURCH IN CLEVELAND

Cleveland, Ohio.—The Church of Our Lady of the Blessed Sacrament here, a strong Negro parish that has been built up in the poorest part of the city, is the combined work of

many priests and benefactors, the Rev. Melchior Lochtefeld, C.P.P.S., pastor reveals.

The parish was started by Father Thomas McKenney, who worked in the congregation for 12 years. He was followed by Father Michael Stevenson, whose labors covered a three-year span. In 1937 the Precious Blood Fathers took over and continued the brilliant work of the other two priests.

Monsignor Joseph F. Smith, rector of St. John's Cathedral, has been the parish's biggest benefactor. He donated some \$25,000 toward the building of the church.

BOOKS

ARIZONA INDIANS. By Joseph Miller. Hastings House. New York. 59 pages. \$1.00.

PLOWING THROUGH. By Edwin Ware Hullinger. William Morrow & Co. New York. 59 pages. \$1.50.

The main attraction of both of these volumes is that they are profusely illustrated with interesting photographs. In Mr. Miller's book the pictures are not only interesting, but handsome as well. The pictures, in fact, are its principal reason for being. There are only seven pages of text, including the foreword, the rest of the volume being given over to photographs of representative types of all the fifteen Indian tribes now living in Arizona.

The studies include the sweet and wistful faces of children, dignified and shrewd chiefs and medicine men, and the withered countenances of wise old squaws, some of whom give one the impression that they have lived from the beginning of time. I do not know enough about photography to pass an opinion on the quality of the craftsmanship, but even one who is uninitiated in the technical mysteries of camera work can see that the pictures are good.

Plowing Through is a study of Negro farm life in the United States. It outlines the problems and the progress of Negro husbandry from the time when Booker Washington began his labors at Tuskegee down to the introduction of the New Deal farm program. We have heard so much about the destitution of the share croppers that most of us probably have a rather gloomy impression of the plight of the colored farmer. In this volume we are agreeably surprised to learn that the outlook of Negro rural life is not as hopeless as we have been led to believe.

It is true that colored farmers, as a class, have not enjoyed any long period of prosperity, nor have white farmers for that matter, but they have managed to hold on to a deal of security. Three factors have been of invaluable assistance to them, the agricultural colleges of the South, the county agents appointed by the Department of Agriculture and re-

cent New Deal legislation. In numerous instances colored farmers have even grown wealthy by their own initiative. One Negro farmer in Florida owns or leases twelve thousand acres of grazing land and maintains an average herd of two thousand head. In the Boley, Oklahoma, area there are not only numerous prosperous colored farm families but also a number of dairy and produce associations which have contracts with large white businesses engaged in processing farm products. In Alabama Negro farmers operate a large cotton gin which earns dividends averaging eight per cent. Colored farmers also operate five curb exchanges in Alabama.

One paragraph warrants quoting in full. "J. B. McKimey of Sunflower, Miss., is an example of a successful Negro farmer with public spirit. Owner of a two hundred and forty acre farm with many tenants, he wanted to have school facilities for the children on his place. When the County Board of Education declined to provide such a school, McKimey built a school and paid the salary of the teacher. Later the County Board took over and operated the school."

The volume is illustrated with sixty-one photographs, each one of which tells a story. There are actually two more pictures than there are pages in the book, some of them full page cuts. The layouts are so attractively planned, however, that they do not crowd the text.

It might be mentioned, in closing, that the volumes reviewed here, as well as many other interesting books on interracial subjects are on the shelves in the reading room at De Porres Center.

—T. L.

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